

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

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*"And if it so be that you should labour all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!"* DOCTRINE AND COVENANTS 18: 15.

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No. 47, Vol. 91

Thursday, November 21, 1929

Price One Penny

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## OUR MISSIONARY DUTY\*

ELDER NEPHI L. MORRIS

FROM the day of its founding until the present this Church has carried on a missionary system that has required sacrifice and consecration in the ministry. The Church has in the field to-day more than two thousand young men who are going from city to city and from door to door with the message of the truth on their lips, or in their hands in printed form, to discharge this supreme duty of the Church. These young men go at their own expense, both as to time and the means required for their support, expecting no remuneration for their services except in the consciousness of having discharged the obligation resting upon them as the ministers of Christ. In thousands of cases families of limited means have cheerfully sent their members into the missionary field, bearing all the expenses involved in the undertaking.

Inasmuch as I am retiring from the Salt Lake Stake Presidency to-day, and have been asked to speak on some subject which stands out in my ministry of the last twenty-five years, I have chosen to speak upon the missionary work of the Church, and have some observations to make with respect to the manner in which the Church to-day is discharging the great obligation. It is gratifying to me to assure you that the zeal of the Church for the preaching of the Gospel is as great to-day as it ever was. While few are making the supreme sacrifices that the Apostles made a generation ago, or in apostolic times, yet there are many

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\*From an address delivered in the Tabernacle, at Salt Lake City, Utah, U.S.A., on Sunday, June 16th, 1929.

thousands in a humble way who are showing forth evidences that characterize the ministry of Christ just as beautifully and devotedly as at any other period.

A few years after the close of the Great War, while we were undergoing economic readjustment, we found many of our missionaries unable to maintain themselves through the aid of their parents while in the missionary field. The Priesthood of the stake, manifesting that unmistakable characteristic of the ministry of Christ came to the support of the missionaries, and with little discussion and no delay, authorized the presidency of the stake to inform all mission presidents that no deserving missionary should be sent home until his mission had been fully accomplished. And the Priesthood of each ward promptly assumed the responsibility of transporting every missionary to his field of labour, no matter how far away.

#### RESPONSIBILITIES OF STAKE PRIESTHOOD

These two responsibilities the Priesthood of the stake has definitely assumed with respect to the missionary work of the Church. We regard it as a very great contribution to the cause, and wish that it might be more generally observed and improved upon if possible. A young man may be called upon a mission, whose circle of acquaintances is limited, and whose financial resources are equally limited. He may be called to a mission as far away as South Africa; the offerings received at his farewell testimonial may not even be sufficient to purchase a ticket to one of the nearby missions; his family then must assume the entire responsibility of getting him to his field of labour. On the other hand, a young man of wide acquaintance, with a large circle of friends, and perhaps a good financial standing, may receive at his missionary farewell \$100 or \$200 or more. Possibly he is going to a nearby mission and receives enough money at his testimonial to take him to his destination and support him for many months.

This method is unjust and inequitable, and the Church, for lack of proper administrative policy, is obviously responsible for an error or an oversight in this matter. We have established in every ward in the stake a missionary fund, and all contributions to that fund are made to the cause and not to the individual. When an Elder is being sent out into the world, his transportation is paid to his destination, whether it be far or near; this is just and equitable.

With regard to the other obligation, it is a pleasure to say that the quorums of the Melchizedek Priesthood—by each individual making his monthly contributions—has created a fund which has enabled us to take care of every missionary who has suffered from financial reverses or disappointments. We have been able to render the assistance necessary for such missionaries to complete their missions. In other words, the monthly contributions to this

cause provide an insurance fund which guarantees the financial completion of every mission being performed by Elders from this stake. These contributions are not large, and they are not made by all the members, and they have not in the least degree militated against the payment of tithes and other offerings to the Church.

During the last seven years this fund has enabled us to contribute in major degree to the cost of their missions, to twenty-two missionaries. Without such assistance many of the missionaries would have been forced to return home from six months to a year earlier, and quite a number of them would never have performed missions at all without the aid of this fund. There are perhaps half a dozen missionaries in the field to-day who would be forced to return home at once if it were not for the aid of the fund. It is a matter of great satisfaction to every father and mother and missionary from Salt Lake Stake to know that the financing of every missionary from this stake is insured. I am making this announcement for the reason that I firmly believe the responsibility of preaching the Gospel rests universally upon the members of the Church, and it is not being equitably borne by the members of the Church under our present system. Because a widow has three or four sons, must it necessarily follow that she is required of God to defray the expenses of as many missions, and because a well-to-do man has no sons, is he discharged of the obligation of making this contribution to the cause?

The answer is found, for us at least, in the system which we have devised, and which we commend to all who have no such system inaugurated.

#### AN EXAMPLE IN POINT

To illustrate the need of this system, let me relate one experience. A widow with three sons, and a \$90 (£18) monthly income, had sent a boy on a mission. He was costing her \$45 a month, one-half of her income. She asked me the question if she should pay tithing on the money she was consecrating to the missionary cause. Put yourself in my place, and tell me, would you like to answer that question? I told her to pay her tithing on the \$45 she was sending to her son; and with the next breath I told the treasurer of the missionary fund to send her \$15 a month to more than pay her tithing on her contribution to the missionary cause, and also assist her in defraying the expenses of her missionary boy.

Another recent experience has given me a great deal of pleasure because of an opportunity to render a distinct service to the cause and also to take from the shoulders of a slender little girl a very heavy burden, that of keeping her brother in the mission field, and place it where it should have rested from the beginning.

A young man from our stake has been labouring in the German-Austrian Mission for three years, and when his release was an-

anticipated by his family a request came from the president of the European Mission that he remain yet another six months. The financial requirement was altogether beyond their ability, and the Bishop of the ward called our attention to the circumstance.

I would not mention such matters as these for any vainglorious purpose, but in a devout hope that this large problem may some day be solved so that the responsibility of preaching the Gospel may be borne by the membership in general rather than by the heavily burdened individual; so that some day we may place five thousand missionaries in the nations where we now have but half that number, simply because the boys at home and their faithful parents have not the means of supporting them on missions. A survey has revealed the fact that were it not for lack of money we could place three worthy boys out in the field for every one we now have there.

The proper handling of this problem is a prophecy that some day we will have ten thousand missionaries representing the Church among the nations, teaching them the truth God has restored to earth in this Gospel dispensation.

#### THE DUTY OF THE CHURCH

One of the unmistakable evidences of the existence of the Church of Christ upon the earth is the zeal and courage of the Church in carrying the message of the Gospel to the nations. In the manner in which that responsibility is discharged lies the evidences of divine authority. I rejoice with you this day that from the very beginning of this dispensation the Church has sought to perform its supreme duty in a manner which vindicates its claims to divine authority and a restoration of the truth.

To this end may we consecrate our time, our means, our abilities, as God shall require, I humbly pray, in His Holy Name. Amen.

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### RELIEF SOCIETY

#### BOOK OF MORMON STUDIES

For the first lesson in December

WHY were the Nephites exterminated? Why did a few of the Lamanites survive? These are questions that arise in the minds of many readers of the Book of Mormon as they near the end of this most remarkable record. Perhaps the answer may be forthcoming, by inference at least, from the closing chapters of the book. Read Moroni, chapters 7 to 10.

To begin with, at this closing period of Nephite history the names "Nephite" and "Lamanite" were more or less arbitrary designations for those who chose enlightenment and for those who

chose darkness, respectively. These terms have ceased to imply descent from Nephi and Laman in large measure. The Nephites then, had the greater light. More was expected of them. Therefore, greater was their sin and condemnation when they lowered themselves to the same level as their menlightened brethren. Reason enough for their greater punishment!

So it is with the apostates from the Church to-day—they fall farther when they do fall than those who have never reached to such great height. So shall we as Latter-day Saints be judged by the higher law. Beside other works of scripture and modern revelation, we have the Book of Mormon, in which is contained the fulness of the everlasting Gospel and additional testimonies for the divinity of Jesus Christ—reason enough for continued faithfulness on our part!

The only logical conclusion to the Book of Mormon studies is the conclusion of Moroni: “And when ye shall receive these things, I would exhort you that you would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if you shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost.

“And by the power of the Holy Ghost ye may know the truth of all things.”

#### QUESTIONS

1. Summarize Moroni's teachings and views in good and evil works and their sources.
2. What of the baptism of little children? Reason upon this question, using Moroni, chapter 8, as a guide.
3. The Nephites and Lamanites were about equal in their deeds of wickedness in this latter period. Why were the former destroyed and the latter not entirely exterminated?
4. Summarize Moroni's last words to the Lamanites.
5. How may a testimony of the Book of Mormon surely come? Tell of your own experience in this connection.
6. Let each member of the class express her feelings and bear her testimony concerning the Book of Mormon.

R. L. E.

#### WORD OF WISDOM LESSONS (No. 12)

For the third lesson in December

#### A MERRY CHRISTMAS!

*Holiday Feasting:* The word “holiday” comes from two words, *holy day*. Is there anything “holy” about the observance of the Christmas Season in most Christian countries? No pagan mass could be celebrated with more show or sense of bodily indulgence than the expression of Christmas cheer in the average home in Christendom.

Where plenty abounds, it is a continuous orgy of feasting and

stuffing, munching and chewing sweets and pastries, with all sorts of harmful drinks, until the body sickens because of its abuse. Witness the great amount of sickness of children and adults following every holiday season. Those who must economize buy cheaper and less nourishing foods (?) but the "stuffing process" holds as the one and only way to celebrate a holiday.

There are three meanings of the word *feast*: (1) A sumptuous repast or meal; (2) anything affording great enjoyment; (3) a festival or joyous anniversary. All wise people, and especially Latter-day Saints, will minimize the first meaning and emphasize the latter two meanings of the Christmas festival or holiday season. No one who understands truly the functions of his God-given body would force upon it a "sumptuous repast" at any time—at Christmas or any other holiday season. Those who understand the spirit as well as the letter of the Word of Wisdom, understand that only simple, natural foods nourish the body; all other kinds—especially the fancy concoctions and combinations of food dished up by the chef or family cook or indulgent mother—may "tickle the palate," but they tax the body and actually tear it down instead of build it up.

*Simple Nourishment is Best*: In this connection, and especially at holiday seasons, one should be reminded of this fact, so that the body be not abused, no matter what customs have grown up about us or may seem desirable. The human stomach is built to handle natural food in very simple combinations. The amount of food required depends upon the age and activity of the individual, not upon the size of his purse. When more than actual body requirement is taken, the excess is but a tax upon the system and illness is sure to result in time.

A variety of food is required for health; indeed all the different edible fruits and vegetables are to form a part of man's diet, that his body may be properly nourished. But they must be taken in the right amount and in the *right combination*. Too many different kinds of food at a meal are never good; but the meals should vary from day to day and from week to week, so that all good foods are eaten and as fresh as may be possible.

*"Dietetic Gunpowder"*: The digestion and assimilation of food is but a chemical process after all.

All students know that certain chemicals are harmonious, and that others are not. Carbon, sulphur, nitrogen and oxygen are all harmless and inert substances in and of themselves. But when combined in certain proportions they form gunpowder!

So it is with food: Meat is good food; so are apples, raisins, currants, whole meal flour and natural sugar when eaten separately and in the right amount. But when mixed all up together into the concoctions known as mince meat or fruit cake, suet or plum pudding and the countless other rich mixtures and deserts, the result is sure to be "dietetic gunpowder!" Some stomachs, whose

owners boast that "they can digest ten-penny nails", may handle such foods for a time. But the pleasure of eating them, no matter how good to the taste, is not worth the strain put upon the organs of assimilation, which sooner or later will surely rebel. Most so-called holiday feast-foods, including sweets and chocolates, besides being very expensive, require a vast amount of time in preparation and are as well a great tax on the digestion of young and old alike. And, eaten as they usually are, at the end of a hearty meal, which has more than satisfied hunger, the practice is nothing short of suicidal. Such practices are contrary to the spirit of the Word of Wisdom.

*The Joy of Word of Wisdom Foods:* There are four good and sufficient reasons why natural foods are best. First, they are cheap. The precious minerals and vitamins are near the skin; and the cooking water, which is often ignorantly thrown away, contains these "salts" in solution. Moreover, all the outer leaves of cabbage and lettuce and celery contain the precious vitamins, and should be cooked with the vegetable skins, strained, and all vegetable water made into soup. Thus is good food saved to the body, which has heretofore been given to the garbage can. Also when natural foods are eaten the body is nourished; the craving for food is lessened, and a smaller quantity will actually satisfy the demands of hunger. Second, they are more easily and quickly prepared. When mother understands that she is robbing her family of vital nourishment by peeling potatoes, she will find it takes much less time to scrub them. When she really understands that oranges and fresh fruits are a thousand times better for the body than the marmalade, jam, fancy tarts and deserts she has spent precious hours in cooking, she will find that she has much more time for studying her Relief Society lesson and reading, or even for a much-needed, occasional rest. Third, and not the least reason, is the fact that the preparation of natural foods and simple meals, saves the precious life energy of mother or sister or friend who may be caring for our well-being. If every busy mother could place on the daily table for desert a nice ripe apple, a few grapes, a luscious pear or other fruits in season, instead of the fancy desert she has fussed over to prepare, how much energy she may save thereby. And her loved ones are immeasurably benefited by the simple desert. Fourth, and perhaps the best reason of all, is the fact that natural foods give glowing health to every member of the family, which is not just absence from pain, but an abundance of life and vigour with which to meet the demands of the day. If we would all eat right and live in peace with loved ones and friends, all the doctor's bills might be saved and suffering avoided; for our Heavenly Father intended that His children should be well—hence His laws for physical guidance, given to ancient and modern Israel.

(Continued on page 745)

THURSDAY, NOVEMBER 21, 1920

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EDITORIAL

USE TOOLS CORRECTLY

ARE WE USING our tools correctly? Do we get the best results possible from each day's labour? If not, then it is time to look at our tools—examine them and see if there are defects we can remedy. Then we should make repairs or adjustments where they are needed, and use our tools in a proper manner.

A brick mason must use his trowel with care; he must even up the mortar so that the bricks lie true and secure. A joiner must saw the flooring strips to fit properly and smoothly. The slates must lie snug and flat against the roof boards in order to protect the house and to keep them from being flung off by the wind. Tram lines must be laid with the tracks parallel to each other, and must be securely fastened to the ground; otherwise the tracks would not prove the blessing they are, but would endanger the lives of all who passed over them. Planes, drills, chisels, rock hammers, glass cutters, bolts, nails and even paint and varnish must be used with care by the workmen who deal with them. If a tool is used wrongly, harm is done, and someone has to pay for it.

The housewife cannot afford clipped or cracked china, dented tinware, or bent aluminum vessels; so she uses her dishes, pots and pans discreetly, and afterwards stores them away with care. The student is careful with his microscope, his books, his test tubes and other laboratory equipment; broken materials must be replaced at great cost; and through necessity, he learns to be careful and correct. The missionary learns to use his tools—his daily contacts, conversations, tracts, pamphlets, books—in the way which will best open the hearts of the people to him. If need be, he uses songs, jokes, or current events, to gain the attention of those to whom he would present the Gospel; his time and his message are very precious, and he must learn to use them to maximum capacity.

Oftentimes, the tools we use are not new, and sometimes they are far from being perfect. Yet we use them, and derive both pleasure and benefit from so doing. If used rightly, our tools will grow better with use until their mission has been fulfilled. We, likewise, in the hands of the Master Craftsman, are tools. Though we are neither able nor perfect, before Him, He uses us for His purposes. However, we are more perfect than the inanimate tool, for man has been endowed by his Creator with life, reason, intelli-



gence, and free agency. We then are more capable of working in harmony with the will of God than are our tools able to cooperate with us.

Let us fit our thoughts and actions to the will of the Great Builder, that our lives may not be spoiled by the cracks of sin, the dents of iniquity or the gougings of broken law. May we live each day in harmony with the Gospel, becoming perfect tools of God, that we may become masters of the greater blessings and privileges of life.

The correct use of our tools to-day will bring perfection to-morrow.

WESTON N. NORDGREN

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## RELIEF SOCIETY

(Concluded from page 743)

*The Application to the Christmas Season:* By living and eating simply, all members of the family will be saved money, energy and time. Mother could then take time to gather the little ones for an occasional story of Christ and His advent; of the attempt the modern prophets are making to spread His truths. With the time and energy saved mother could then feel at liberty to visit a needy friend, to say nothing of the lack of "that tired feeling" which makes the approaching holiday season one to be dreaded as full of anxiety, rush, and harassing problems that are bound to rob what should be the most joyous season of the year of its sacred and holy meaning.

Christmas should be a sacrament and should be celebrated as such by all who claim Christ's name and membership in His Church. Not a time of gloom, nor of disgusting bodily indulgence, but a season of joy and gladness, of gratitude for life and a determination to share the best one has with those who may be most in need. Self-forgetfulness, not self-indulgence, should rule the hearts and lives of all who count themselves worthy to bear His name.

*The Christmas feast* should be, according to our definition of the word "feast," a time affording great enjoyment; as a festival or joyous anniversary of the life of One who is God's Greatest Gift to humanity. The first meaning we shall change from a "sumptuous repast" to a "good wholesome meal." Then to answer mother's eternal question: "What shall we have for dinner?" two menus are suggested for a nourishing Christmas dinner—such as will exemplify the year's teaching of the Word of Wisdom—embodying simplicity, ample nourishment and good combination. They are merely suggestive; the first is for a family with ample means at their disposal; the second is for those who must count every penny. They both give a maximum

of nourishment for a minimum of cost—yet do not tax the digestion.

MENU NO. 1—AMPLE MEANS

I.

Giblet and celery soup

II.

Roast chicken or fowl  
Health stuffing      Gravy  
Celery      Baked potato

III.

Fruit of the Orient  
(Pear, banana, grapes or choice apple)  
For a drink : Ginger Fruitage

The cost of the above dinner will average two shillings sixpence per person if prepared for a family of six.

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MENU NO. 2—ECONOMY

I.

Vegetable soup

II.

“Skouse” or “Hotpot”  
Tart beetroot      Boiled cabbage

III.

“Prune Delight”  
For a drink : Mint Tea

The cost of this dinner for a family of six will average sevenpence half-penny. The recipes for these dinners are given in the Word of Wisdom supplement of this issue of the *Star*.

LEAH D. WIDTSOE

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BRITISH SONG WRITERS OF ZION

For the fourth lesson in December

HANNAH T. KING

“THE University town of Cambridge, England, I am proud to say, is the place of my nativity. I was reared among its classic shades and bowers. For the last thirty years America has been my adopted country, and I love her with a loyal and devoted appreciation; but the home and the haunts of childhood and youth leave on every mind indelible impressions and when brought to a focus upon the past as at the present moment, ‘The distant spires and antique towers’ rise up before me in all their vividness by the power of that most wonderful faculty—memory.

“I was born and reared in the High Church of England, and nothing but the high Church of Jesus Christ of Latter-day Saints

could have caused me to secede from its tenets and truly liberal principles.

“Any son or daughter might have been proud of such parents as mine—they were fine in person, highly moral and intellectual, were descended from a highly-born family, and were honoured and respected by all who knew them; they reared their children with great care and watchfulness, giving them such an education as would fit them for all good society of whatever grade.

“From a child I had been accustomed to write much—keeping a journal and a book for choice extracts, etc. My father was unavoidably much away from home on business, but he enjoined me to write frequently to him, and to do his bidding was my delight, for he was my *beau idéal* of all that was good. Since at nine or ten I became a letter writer, the thousands I have written in my long life would form a towering paper pillar.

“I was married at the early age of seventeen, but in my mind and character I was older than many girls at twenty. I have lived long enough to authorize the woman to sit in judgment on the girl.

“I had a sweet, happy home, for I had the faculty to make it so; I had ten beautiful children, but death robbed me of several. We gave the surviving ones a liberal education with accomplishments; as they grew up they repaid us in being all we desired.

“After some years of my married life I became a writer for the local papers and also wrote two books, one for my girls and the other for the boys ‘The Toilet’ and the ‘Three Eras’, dedicating them to each. These books were patronized by the aristocracy of England. I also wrote considerable poetry all my life.

“In 1849, ‘a change came o’er the spirit of my dream.’ I had a young woman who had worked for me eleven years as dress-maker; she was highly respectable, conscientious and good. In September, 1849, she was in the house at work, and on the evening of the 4th, when work was laid aside, she told me she wished to communicate with me. I at once gave her the audience she requested and she then laid before me the organization of the Church of Jesus Christ of Latter-day Saints, with the first principles of the same. Of course, I was startled! But the Spirit of God witnessed to my spirit that she spoke *truth*! I compared all she told me by the Bible which had ever been my standard of truth—it *endorsed* all she said! I studied, I prayed—she gave me to read ‘Spencer’s Letters’—they made me a willing convert! I read many other prominent works with which my teacher furnished me. Fifteen months passed, and yet I had not attended the Latter-day Saint meetings, or seen a single member but this young woman; yet even at that time I was a confirmed Latter-day Saint. I then was introduced to an Elder from America, and after his first sermon I was baptized by him in the classic waters of the Canum, my native river.

“Soon I began to see the antagonism I had to meet—I, a member of the Church of England; my grandfather a rector in the same, and my father and mother, my family and friends, members! All had to be met. Could I bring my parents in sorrow to the grave? Could I reduce my family to comparative poverty and reverses of every kind? Could I so lay my all upon the altar of my God? Could I, like Abraham of old, arise and go to a far country—even to the wilds of America? It would take more space than I have, fully to elaborate this subject—suffice me to say, strength was given me—I passed under ‘the car of Jnggernaut,’ which is no overstrained flower of language, but a veritable simile. Suffice, the votary lived! and I came out convinced, determined, and the calm, as it were, of a summer morning was upon me! A conviction had been given me that it was indeed the work of the last days, when all dispensations should be gathered in one, when that people I had all my life prayed for in the Church of England should be ‘prepared for the second coming of the Saviour,’ were indeed organized upon the earth by the voice of God Himself and His Son, Jesus Christ, appearing to a youth, even Joseph Smith, and appointing him as the prophet of the last dispensation, under the immediate direction of the Lord Jesus Himself. The Church was organized with six members, on the 6th of April, 1830.

“Of this Church I became a member by the requisite act of baptism by immersion, under the hands of the American missionary. From that time I had the spirit of ‘gathering’, and in June, 1853, I left my home and many that were dear to me, my own immediate family accompanying me—and as I stood on the deck of the *Golconda* I said: ‘My native land, good night.’ Ox teams conveyed us over the prairies, and on the 19th of September, 1853, we entered Salt Lake City, Utah. Here we built a home which has been my sanctuary. I *know* God was with me, and my loved ones also were with me. The union of my family was remarkable; that, and the Spirit of God enabled us to ‘remove mountains.’

“In a brief sketch like this is it impossible to give even the outline, but could I place in a book, first our antecedents, and then the marvelous events of those three years, the laying aside of our Lares and Penates, surely the skeptic would agree that there was a power with us that the world knows nothing of; for even though we *knew* we were the agents, it was ‘marvelous in our eyes.’ . . . Surely my few words will be a testimony that I rejoice I am a Latter-day Saint. I have passed through many reverses and tribulations, but in my darkest hours the Gospel has been a light upon my path and a lamp for my feet, and I realize day by day the smile and approbation of God upon me.

“It has been my delight to write for the Saints since I have lived in Salt Lake City, and my reward has been their love and rich appreciation of my writings. I have been a constant writer

for the *Woman's Exponent*, a paper got up and entirely carried on by the women of our people. President Young desired me to write for it and I have done so with pleasure to the best of my ability, both in prose and in verse.

"The history of the people of God as we read it in the Bible, repeats itself in a remarkable manner in the Church of Jesus Christ upon the earth to-day, and those who need a testimony of its truth, I advise to compare and observe the workings of the self-same spirit of antagonism to-day, and they will hardly need another proof."

Her prose and verse are alike, always lofty in character; her prose writings would form more than one valuable volume for the libraries of the Saints, or indeed those not of our faith. Historical and character sketches seem a peculiar gift with her. Among the many admirers of her poems the English Saints regard her with special fondness, for is she not their own? And they anticipate her contributions, as we look forward to flowers of spring, to summer's wealth of fruits, to autumn's harvest time. —(*Representative Women of Deseret*, written in pages 91-95.)

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## SUNDAY SCHOOL

THEOLOGICAL DEPARTMENT. Course: *Old Testament "C."*

*December 1.* Lesson 43. Prophecies Concerning the Gathering of Israel. Text: Sunday School Lessons, No. 43; The Old Testament; Talmage's *Articles of Faith*, Lectures 17 and 18; Robert's *Outlines of Ecclesiastical History*. Objective: To emphasize the fact that the Prophecies of the Old Testament are vital in the experiences of the Church in the gathering of the Saints to-day; and that the Saints should therefore study them in order to appreciate more the "Marvelous Work" that is taking place.

*December 8.* Lesson 44. Prophecies Concerning the Building of Zion and the Rebuilding of Jerusalem. Texts: Sunday School Lessons, No. 44; The Old Testament; Talmage's *Articles of Faith*, Lectures 19 and 20; Parley P. Pratt's *Voice of Warning* Chapter 2. Objective: To show that the rebuilding of Jerusalem and the building of Zion were foretold by the prophets of the Old Testament; that thereupon modern world movements are predicted, and thus to emphasize the fact that the Books of the Prophets are not dead books dealing with a dead past, but are in reality important factors in understanding the living present.

*December 15.* No lesson for this day; it is left open to take care of quarterly conference.

*December 22.* No lesson. Day given over to Christmas exercises.

*December 29.* Review

INTERMEDIATE DEPARTMENT. Course: *New Testament "A."*

*December 1.* Lesson 41. Jesus' Final Instructions to the

Apostles. Texts: Sunday School Lessons, No. 41; John 21: 1-7; Weed's *Life of Christ for the Young*, Chapters 69, 70, 71. Objective: To teach that one's love for the Lord can best be shown by unselfish service to his fellow-men.

*December 8.* Lesson 42. The Ascension of Jesus—Reflection by way of Conclusion. Texts: Sunday School Lessons, No. 42; Luke 24: 44-53; John 20: 31, 21-25; Weed's *Life of Christ for the Young*, Chapter 72. Objective: To teach that all of God's children may know for themselves that Jesus is the Christ and that He lives, if they "will do the will" of God and live in accordance with the teachings of the Saviour.

*December 15.* This Sunday has no lesson provided, and may be used to finish your conclusions of this year's work, or to take care of a lesson missed because of conference or other interference.

*December 22.* Left open for special Christmas exercises.

*December 29.* Review for Fourth Quarter.

PRIMARY DEPARTMENT. Course: *Primary*.

*December 1.* Lesson 44. The First King of Israel. Texts: Sunday School Lessons, No. 44; 1 Samuel 8, 9, 10, 16: 1-14; Bible and Church History Stories, No. 23. Objective: The Lord chooses the humble and righteous to act for Him.

*December 8.* Lesson 45. A Battle with a Giant. Text: Sunday School Lessons, No. 45; 1 Samuel 16: 14-23; Bible and Church History Stories, No. 24. Objective: Reliance upon the Lord brings strength and courage.

*December 15.* Lesson 46. David and Jonathan. Texts: Sunday School Lessons, No. 46; 1 Samuel 18, 19, 20. Objective: The more we love, the more we give.

*December 22.* Christmas exercises.

*December 29.* Lesson 47. David Spares Saul's Life. Texts: Sunday School Lessons, No. 47; 1 Samuel 21, 22, 23, 24. Objective: The more we love, the more we give.

—From the *Juvenile Instructor*

## MUTUAL IMPROVEMENT ASSOCIATION

### IT ALL DEPENDS ON YOU!

SOMEONE has said, and wisely too, that it doesn't so much matter whether your grandfather was a great man or not, the goal of your ambition will still be within your own individual reach—if you'll only "keep on keepin' on."

There is much food for thought in that four-word quotation, something that each one of us could most profitably put into practice. It is right to do good deeds always. The really worthwhile person is the man or woman—the M Man or Bee Hive girl—who can "keep on keepin' on."

Members of the Church and others are now in the midst of a great inter-mission contest which will result in universal good. The time is short, the opportunities are many, the honours of winning are glorious; and above all, the contest must "go over." However, the British Mission Mutual workers can be depended upon to respond to every suggestion made for their self improvement; so although the last day for sending in your efforts in this epoch-making competition is December 15th, 1929, we feel assured that the British Mission office will be overwhelmed with poems, essays, plays, pageants, oratorios, biographies, designs, music for solos and quartettes, and the other things named in the October 10th issue of the *Star*.

It is incumbent upon each and every one of the British Bee-Hive girls and M Men that they take the most active interest in these contests. Let them show the people of the continental European nations, as well as those of Great Britain, that the Latter-day Saints are persons of culture and capabilities. There is no excuse for not taking part in this "once in a lifetime" opportunity. Where any branch has the good fortune to have a seventy-five year old Mutual Improvement worker enrolled, this particular person should be encouraged to send in a painting, a play, or to attempt some original creative effort of his or her own. There are no particular qualifications to fill. A general call has been made. What are you going to do about it? **SUCCESS DEPENDS ON YOU!**

**SLOGAN:** "During this Centennial Year, We stand for the Fullest Development of Self through Personal Purity and Obedience to all Other Latter-day Saint Ideals."

*First Night.* "This Centennial Year." In a three-minute talk, point out that the Church of Jesus Christ of Latter-day Saints embodies the same organization as the Church established by our Saviour in former days.

*Second Night.* "This Centennial Year." Briefly enumerate the outstanding events in Church history of the period from 1830 until 1847.

*Third Night.* "This Centennial Year." Briefly enumerate the outstanding events in Church history of the period from 1847 to 1900.

*Fourth Night.* "This Centennial Year." Briefly enumerate the outstanding events in Church history of the period from 1900 until the present time.

#### PRELIMINARY PROGRAMS.

*First Night.* Opening exercises. Introduction to the slogan. Have the oldest member give a reading.

*Second Night.* Opening exercises. Introduction to the slogan. Let the most recent member enrolled provide a number of his

or her own choice, or have community singing of old favourite songs.

*Third Night.* Opening exercises. Introduction to the slogan. Someone may give a poem with the Centennial Year as the theme.

*Fourth Night.* Opening exercises. Introduction to the slogan. December is one of the most glorious months of the whole year. Have a simple, but effective Christmas party for everyone. Decorate the rooms with bits of fir or pine trees, pictures of Father Christmas, of fireplaces with stockings hung up before them; string nuts and cranberries around the hall, and tack up cords of red and green crepe paper. Let each person attending bring a gift worth not more than three pence and put it in a box, placed by the entrance door. Open the party with Christmas songs. Prizes may be given for the best five-minute Christmas story or poem. Play two or three appropriate games, and sing good lively songs and carols. Blindfold each person in turn and let each draw out of the gift-box the first package touched, as his or her gift. Serve apples, oranges, lemonade, and sandwiches of wholewheat bread, with chopped apples, nuts, lettuce, carrots or swedes as fillers. Allow no "rowdyism," but let the true and tranquil spirit of Christmas permeate the festivities.

LESSONS. Text: *A Gospel Century.*

*First Night.* Chapter 8. The Kingdom of God. Objective: To show that the Church of God is an establishment of order and careful organization.

*Fourth Night.* Chapter 9. Volumes of Scripture. Objective: To prove that the standard Church works—The Bible, The Book of Mormon, The Doctrine and Covenants, The Pearl of Great Price—are books of God, containing the plan of salvation.

*Third Night.* Chapter 10. The Eye of Prophecy. Objective: To show that Joseph Smith answered the test of a prophet of God. Tell of the fulfilment of his prophecies.

WESLEY D. AMOTT

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BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE

LIVERPOOL



## AUXILIARY GUIDE SUPPLEMENT No. 2.

### RECIPES FOR HOLIDAY DINNERS

FOLLOWING are recipes for the two Christmas or holiday meals, suggested in the December Word of Wisdom Lesson. The menus are merely suggestive—any substitutions may be made.

#### MENU No. 1.

*Giblet and Celery Soup.* Cut the tops from two heads of fresh celery; chop fine, cover with cold water and boil for one hour; mash through a strainer, and save the water. From the fowl, take the neck as far down as possible, the tips of the wings, all the giblets; cut in small pieces and boil in plenty of cold water for one hour. Add two chopped onions, all the outside pieces from one stalk of celery, cut into tiny cubes; and one-half cup brown (natural) rice. Boil till tender. Add the water from the celery tops. Season to taste with salt, a bit of cream or tinned milk, and one teaspoonful "Marmite" (vegetable extract). Serve.

Not a scrap of celery, top or stalk, or lettuce or any kind of vegetable peeling or leaves, should ever be wasted. They should be cleaned before peeling; then boiled and strained into a vegetable soup. In this way much valuable food is saved for the body, to say nothing of the saving in money.

*Roast Fowl with "Health Stuffing."* For two chickens, take three or four loaves of bread, not too stale. Cut and grate the inside, leaving the crusts for the table or a pudding. Chop fine two onions, and the outside pieces of one stick of celery. For every cup of soft crumbs add two tablespoonsful melted butter, two teaspoonsful minced suet, one level teaspoonful salt, one-half teaspoonful powdered sage. Add chopped onions and celery; mix well and fill the fowl. Bake as usual, allowing twenty minutes to the pound. Most stuffing is indigestible from being "soggy" and too highly seasoned. This is light and takes the place in the meal of bread and butter.

*Potatoes.* Potatoes are one of the few vegetables which contain vitamin C. They also contain precious minerals so much needed by everybody. This mineral is near the skin; for that reason, scrub and clean potatoes well and then cook "in their jackets." If boiled, the water is to be used in the gravy or saved for vegetable soup. If they are to be peeled, scrub first and save every scrap of the peeling; this should be boiled, mashed through a strainer and the potato water saved for soup. Always clean vegetables before peeling or cutting—never afterward. If baked for about forty-five minutes, depending on size, eat jackets and all; if chewed well they are valuable food and delicious.

*Fruit for Dessert.* Dessert should never be such as to tax an already over-loaded stomach. Its real function is to act as a savoury. "Hunger has been appeased, perhaps the stomach has been over-filled and there is not sufficient gastric juice to digest its contents"—alas this is too often true, especially at a holiday

meal. The savoury or dessert will awaken another flow of "appetite" or "psychic" juice. "The same is true of the pleasantly acid fruits of the dessert. Fruit is little more than flavoured water, and so needs no gastric juice to digest it. But it can awaken a psychic flow of juice and is therefore placed at the end of a large meal when extra gastric juice, but no extra work for it to do, is needed." (*Food and The Family*, page 180, by V. H. Mottram).

The serving of rich, heavy desserts after the holiday meal, or any heavy meal, is a practice to be avoided by all who value health.

For the Christmas dessert place a few ivy or other pretty leaves on a dainty plate. On the leaves lay small bunches of light and dark grapes, or a luscious pear, or any preferred fruit.

The dessert served should fit the meal. If a heavy, satisfying meal has been eaten, then serve a light dessert; if a light meal is taken, then serve a custard, a milk pudding or a more nourishing dessert.

*Ginger Fruitade.* See the Auxiliary Guide Supplement of the February 14th, 1929, issue of the *Star*.

#### MENU No. 2.

*Vegetable Soup.* Take any clean, fresh vegetable peelings, also all the outside green leaves of cabbage or lettuce or cauliflower, especially those from the vegetables to be used in this dinner. Scrub the potatoes to be used in the "hot pot", peel and place the peelings in a kettle. Clean the cabbage—every leaf of it. Take the outside green leaves—every one—shred and chop, and place in the kettle with the peelings. Boil for one hour. Mash as much as possible through a strainer. This forms a "vegetable stock" rich in valuable minerals and vitamins. Cut two onions, two carrots, the "heart" of the cabbage, into small cubes; add one-half cup brown (natural) rice or one cup of wheat germ (if you can get it from a "feed shop"). Cook for forty minutes—till tender—add the vegetable stock from the peelings; also the water in which the cabbage for the dinner is cooked. Season to taste with salt.

Just before serving, beat up the yolk of an egg—keep the white for your dessert—with a little milk, add to the soup and serve.

"*Skouse*" or "*Hot Pot.*" Cut two or three pounds of the cheapest (good) beef—a brisket cut is good—into small pieces. Cut six large (or eight small) potatoes into small cubes. (Peelings are used in the soup above). Cut two onions into tiny cubes. Into a kettle place a layer of potatoes, then a layer of meat, then of onions, then potatoes, meat and onions, with a layer of potatoes on top. Cover with boiling water. Cook slowly for two hours. Season with salt only. Pepper is an irritant, and is not good for the stomach. A bit of parsley or sage may be used.

If this dish is cooked on top of the stove it is called *Skouse*; if in the oven, it is *Hot Pot*. Cook where most convenient.

*Boiled Cabbage.* All vegetables should be washed thoroughly before being peeled or cut up. *Never* wash or soak after peeling

or cutting, for the precious minerals, juices and flavouring "bleed out" into the water and are lost. (Peel a small red beet, place in glass of water and watch the process. It is so with all vegetables, but most juices are colourless and not noticed.)

Cut the cabbage—after washing—into small pieces (the outside leaves for soup). Barely cover with boiling water and cook for thirty minutes—forty minutes at most. If cooked longer it becomes strong, dark and indigestible. Strain the cabbage water into the soup; chop the cabbage fine, add a little margarine or butter. Season to taste with salt, and serve.

Vegetables should never be cooked with soda; and the salt is best added just before serving. Otherwise the vitamin is destroyed. The steaming of vegetables is a good practice since much of the juice and mineral is soluble and comes out into the water. Do not cook too long, and if boiled, do so with a minimum of water—just enough to keep from burning. They should always be served in their own juice unless it is used for soup or gravy.

*Tart Beetroot or "Pickled Beets."* In the list of Word of Wisdom foods there is no such thing as "pickles" or "sauces," for highly spiced foods in strong vinegar are most indigestible; they are highly irritant to the delicate linings of the stomach and should be avoided. Foods should be eaten and enjoyed for their own flavour. Some food "relishes" are good, if not too strong.

Into a dish place a layer of thin slices of beetroot; then a single layer of onions cut very thin; then more beets and onions. Pour over them a lemon dressing made by diluting lemon juice with water to taste, adding enough brown sugar to sweeten, and a little salt. Mix the dressing thoroughly and pour over the beets. Let stand over night.

All foods are much more easily digested if made tart with lemon juice, which is a good food. Vinegar is an irritant.

*Prune Delight.* Wash and soak prunes over night. Place on to boil in their own juice—no sugar—for one hour. Cool. Remove the pits and in place of them put an almond or half a shelled walnut. Arrange six or more on each sauce dish.

Beat stiff one egg white (the yolk having been added to the soup). Whip one half cup thick cream; add the beaten egg white; mix with two tablespoons light brown sugar and place over the prunes and serve. This is a delicious "health plum pudding."

*Mint Tea.* Steep a few leaves of dried or fresh mint. Strain and serve with milk and a bit of brown sugar.

#### HOLIDAY DRINKS

"*Adam's Ale.*" The best "drink" is pure cold water or "Adam's ale," and the body cannot be kept in health without it. "Water forms over 60 per cent. of the weight of the human body, and is present in all the tissues. . . . We need it for building up tissues, for carrying out chemical reactions, and for dissolving

waste products." (*Food and Health*, page 18, by A. B. Callow.) "About two-thirds of the weight of the body consists of water. From 4 to 4½ pints are excreted by an average man daily. This quantity should therefore be taken in the diet." (*Food Values*, page 75, by M. McKillop.) Dr. Plimmer tells us: "From four to six pints of water, including other fluids, should be taken daily to flush the body and wash away waste material which otherwise will accumulate and poison the system. Sufferers from rheumatism go to 'watering' places where the chief part of the treatment consists of drinking very large quantities of water. The cure may be attributed as much to the cleansing action of water upon the tissues, as to any special value of the dissolved salts. Another advantage of copious water drinking is that it lowers the blood pressure which in many middle-aged and elderly people is too high." (*Food, Health, Vitamins*, pages 10, 11.) "It is easy to take too little fluid; indeed, many people do so. . . . The minimum ration of fluid per day is one and a half quarts. Two quarts is by no means excessive, for the daily output of the urine is nearly one and a half quarts, and, in addition to this, the body is losing water in the breath and the perspiration." (*Food and The Family*, page 122, by V. H. Mottram.)

I have purposely quoted all these English scientific authorities on the need of drinking water daily, because a feeling is abroad that it is not good to drink water. This is a grave error for which mankind will surely pay ultimately in some form of ill health. Some liquid is obtained in food; but a minimum requirement for an adult is six glasses, and eight are better. Children require slightly less.

Where one has been accustomed to drink tea and coffee and is trying to reform, one should be very careful to take an equal amount of water, either hot or cold. It is best taken between meals, though some may be taken at meals provided that food is not "washed down."

"*Nature's Wine*" or *Fruitade*. Delicious drinks are to be obtained by mixing a little pure unfermented fruit juice with water. Such juices are made by extracting the juice of strawberries, raspberries, currants, plums, pineapple and grapes. The juice is mixed with sugar, boiled, and sealed while boiling hot, so that it may not ferment. The proportion of one-quarter fruit juice to three-quarters water, hot or cold, makes a delicious "Word of Wisdom drink."

"*Cambric Tea*" is a name given to a cup of hot water containing a bit of milk and brown sugar. If one must have a hot drink at a meal, such a drink is recommended.

Any of the lemonades, orangeades or "fruitades," recipes of which were given in the Supplement of last February, will make good "holiday drinks." All our food and drinks should build up the body and make it stronger to meet the daily requirements.

Natural foods and nature's drinks are best!

LEAH D. WIDTSOE